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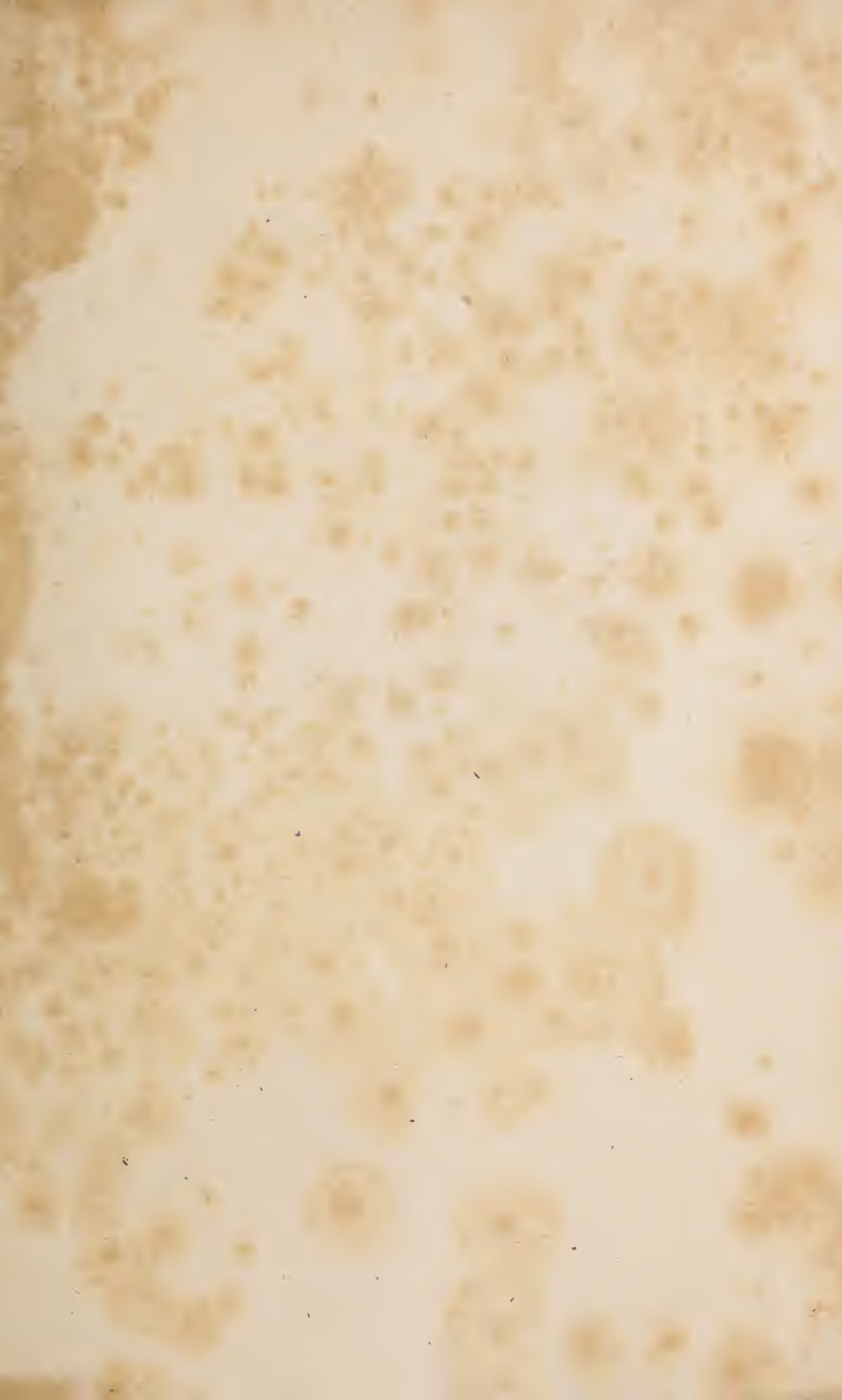
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Memoir of Benjamin Banneker.

Memoir of Benjamin Banneker, read before the Maryland Historical Society at the monthly meeting, May 1, 1845, by John H. B. Latrobe, Esq.

A FEW words may be necessary to explain why a memoir of a free man of color, formerly a resident of Maryland, is deemed of sufficient interest to be presented to the Historical Society.

There are no questions relating to our country of more interest than those connected with her colored population: an interest which has been increasing, year after year, until it has acquired its present absorbing character. Time and space prohibit an inquiry into the causes of this. It is sufficient to state the fact. The presence of this population in the states where slavery exists modifies their institutions in important particulars, and affects, in a greater or less degree, the character of the dominant race. For this reason alone, the memoir of a colored man who has distinguished himself in an abstruse science, by birth a Marylander, claims consideration from those who have associated to collect and preserve facts and records relating to the men and deeds of the past. The Historical Society of Pennsylvania has, no doubt, careful-

ly gathered all that could be obtained to illustrate the life and scientific character of Rittenhouse. In presenting to the Historical Society of Maryland a memoir of Banneker, the little that is known of one who followed, under every disadvantage, in the footsteps of the philosopher of our sister state, is collected and preserved.

There is another reason why this memoir is appropriate. Maryland is the only state in the union that has clearly indicated her policy in regard to her colored population. She looks to their gradual and voluntary removal as the only means of solving the difficult problem which their presence involves. To aid in this removal, she appropriated, in 1831, the large sum of \$200,000; not in the expectation that this sum would transport them all from this country to Africa; but that, by means of it, a community of free men, capable of self-support and self-government, might be established there, that would be so attractive ultimately to the colored people here, as to produce an emigration, at the proper cost of the emigrants themselves, based on the same motives, and as great in amount as the emigration from Europe to America. This policy and its results must enter

largely into the history of Maryland. Its success must mainly depend upon the ability and skill of the emigrants to found such a nation as will accomplish the end in view; and this in its turn depends on the oft-mooted question as to the comparative intellect of the two races, the white and the colored. To decide this, facts are important; and not one more conclusive exists than the abilities and character of Benjamin Banneker.

Whether, therefore, as a matter of mere curiosity only, or as a fact from which important inferences for present action are to be drawn, a memoir of the individual in question should possess interest for our association.

Benjamin Banneker was born in Baltimore County, near the village of Ellicott's Mills, in the year 1732. His father was a native African, and his mother the child of natives of Africa; so that to no admixture of the blood of the white man was he indebted for his peculiar and extraordinary abilities. His father was a slave when he married; but his wife, who was a free woman and possessed of great energy and industry, very soon afterwards purchased his freedom. Banneker's mother was named Morton before her marriage, and belonged to a family remarkable for its intelligence. When upwards of 70, she was still very active; and it is remembered of her, that at this advanced age she made nothing of catching her chickens when wanted by running them down. A nephew of hers, Greenbury Morton, was a person of some note, notwithstanding his complexion. Prior to 1809, free people of color, possessed of a certain property qualification, voted in Maryland. In this year a law was passed restricting the right of voting to free white males. Morton was ignorant of the law till he offer-

ed to vote at the polls in Baltimore County; and it is said that when his vote was refused, he addressed the crowd in a strain of true and passionate eloquence, which kept the audience, that the election had assembled for him, in breathless attention while he spoke.

The joint labor of the elder Banneker and his wife enabled them to purchase a small farm, which continued after their death in the possession of their son. The farm was a tract of one hundred acres, the half of a larger tract called "Stout," and was conveyed by Richard Gist to Robert Bannaky, as the name was then spelt, and Benjamin Bannaky, his son, (who was then but five years old,) on the 10th March, 1737, for the consideration of 7,000 lbs. of tobacco. At the date of Banneker's birth, his parents, although within ten miles of Baltimore, lived almost in a wilderness. In 1727, five years before, the site of Baltimore was the farm of John Flemming, on which, in that year, the legislature authorized a town to be laid out. The view of this town, in 1754, with which we are all familiar, does not exhibit more than twenty houses, straggling over the eminences on the right bank of Jones' Falls. In 1740, Baltimore had been surrounded with a board fence to protect it against the Indians. All this is proper to be remembered, in order that the difficulties against which Banneker had to struggle may be fairly understood. In 1732, Elkridge Landing was of more consequence than Baltimore.

When Benjamin was old enough he was employed to assist his parents in their labor. This was at an early age, when his destiny seemed nothing better than that of a child of poor and ignorant free negroes, occupying a few acres of land in a remote and thinly peopled neighborhood—a destiny which,

certainly, at this day, is not of very brilliant promise, and which at the time in question, must have been gloomy enough. In the intervals of toil, and when he was approaching or had attained, manhood, he was sent to an obscure and distant country school, which he attended until he had acquired a knowledge of reading and writing, and had advanced in arithmetic as far as "Double Position." In all matters beyond these rudiments of learning he was his own instructor. On leaving school he was obliged to labor for years, almost uninterruptedly, for his support. But his memory being retentive, he lost nothing of the little education he had acquired. On the contrary, although utterly destitute of books, he amplified and improved his stock of arithmetical knowledge by the operation of his mind alone. He was an acute observer of every thing that he saw, or which took place around him in the natural world, and he sought with avidity information from all sources of what was going forward in society; so that he became gradually possessed of a fund of general knowledge, which it was difficult to find among those even who were far more favored by opportunity and circumstances than he was. At first his information was a subject of remark and wonder among his illiterate neighbors only; but by degrees the reputation of it spread through a wider circle; and Benjamin Banneker, still a young man, came to be thought of as one who could not only perform all the operations of mental arithmetic with extraordinary facility, but exercise a sound and discriminating judgment upon men and things. It was at this time, when he was about thirty years of age, that he contrived and made a clock, which proved an excellent time-piece. He had seen a watch, but not a clock, such an article not

yet having found its way into the quiet and secluded valley in which he lived. The watch was therefore his model. It took him a good while to accomplish this feat; his great difficulty, as he often used to say, being to make the hour, minute and second hands correspond in their motion. But the clock was finished at last, and raised still higher the credit of Banneker in his neighborhood as an ingenious man, as well as a good arithmetician.

The making of the clock was an important matter, for it was probably owing to the fame of it, that the Ellicott family, who had just commenced a settlement where Ellicott's Mills now stand, were induced to seek him out. Well educated, and having great aptness for the useful mechanics, they were the men of all others, able to understand and appreciate the character and abilities of Banneker, and they continued during his life his firm and zealous friends.

As already stated, the basis of Banneker's arithmetical knowledge was obtained from the school book into which he had advanced as far as Double Position: but in 1787, Mr. George Ellicott lent him Mayer's Tables, Fergusson's Astronomy and Leadbeater's Lunar Tables. Along with these books were some astronomical instruments. Mr. Ellicott was accidentally prevented from giving Banneker any information as to the use of either books or instruments at the time he lent them: but before he again met him, and the interval was a brief one, Banneker was independent of any instruction, and was already absorbed in the contemplation of the new world which was thus opened to his view. From this time, the study of astronomy became the great object of his life, and for a season he almost disappeared from the sight of his neighbors.

He was unmarried, and was the sole occupant of a cabin on the lot of ground already mentioned. His parents had died at a date which is not remembered; before the period, however, to which we now particularly refer. He was still obliged to labor for his bread; but by contracting his wants he made little serve him, and he thus obtained leisure to devote to his books. His favorite time for study was night, when he could look out upon the planets whose story he was reading, and whose laws he was gradually but surely mastering. During the hours of darkness Banneker was at his labors, and shutting himself up in his house, when not obliged to toil out of doors with his hands, he slept during the day. In this way he lost the reputation for industry which he had acquired in early life; and those who saw but little of him in his field, and who found him sleeping when they visited his house, set him down as a lazy fellow, who would come to no good, and whose old age would disappoint the promise of his youth. There was a season, when this estimate of him by the ignorant among his neighbors, led to attempts to impose on him, and at times gave him serious inconvenience. But as people came to understand him, his character was restored most honorably. A memorandum in his handwriting, dated December 18th, 1790, states "——— informed me that ——— stole my horse and great coat, and that the said ——— intended to murder me when opportunity presented. ——— gave me a caution to let no one come into my house after dark." The names of the parties were originally written in full; but they were afterwards carefully cancelled, as though Banneker had reflected, that it was wrong to leave an unauthenticated assertion on record against an individual, which

might prejudice him, if incorrect, by the mere fact that it had been made.

Very soon after the possession of the books already mentioned had drawn Banneker's attention to astronomy, he determined to compile an almanac, that being the most familiar use that occurred to him of the information he had acquired. Of the labor of the work, few of those can form an estimate who would at this day commence such a task, with all the assistance afforded by accurate tables and well digested rules. Banneker had no such aid: and it is narrated as a well-known fact, that he commenced and had advanced far in the preparation of the logarithms necessary for his purpose, when he was furnished with a set of tables by Mr. George Ellicott. About this time he began the record of his calculations, which is still in existence, and is left with the Society for examination. A memorandum contained in it thus corrected an error in Fergusson's *Astronomy*: "It appears to me that the wisest of men may at times be in error: for instance, Dr. Fergusson informs us that when the sun is within 12° of either node at the time of full, that the moon will be eclipsed: but I find, according to his method of projecting a lunar eclipse, there will be none by the above elements, and yet the sun is within $11^{\circ} 46' 11''$ of the moon's ascending node. But the moon being in her apogee prevents the appearance of this eclipse." Another memorandum makes the following corrections: "Errors that ought to be corrected in my *Astronomical Tables* are these—2d vol. Leadbeater, p. 204, when $\frac{1}{2}$ anomaly is $4^{\circ} 30'$, the equation $3^{\circ} 30' 41''$ ought to have been $3^{\circ} 28' 41''$. In \S equation, page 155, the logarithm of his distance from \odot ought to have been 6 in the second place from the index, instead of 7, that is, from the

time that his anomaly is $3^s 24^o$ until it is $4^s 0^o$." Both Fergusson and Leadbeater would probably have looked incredulous, had they been informed that their labored works had been reviewed and corrected by a free negro in the then almost unheard of valley of the Patapsco. The first almanac which Banneker prepared, fit for publication, was for the year 1792. By this time his acquirements had become generally known, and among others who took an interest in him was James McHenry, Esq. Mr. McHenry wrote a letter to Goddard and Angell, then the almanac publishers in Baltimore, which was probably the means of procuring the publication of the first almanac. It contains a short account of Banneker, and is inserted as the most appropriate preface that could have been furnished for the work. Mr. McHenry's letter does equal honor to his heart and understanding. A copy of the almanac is presented herewith to the Society, in the name of Mrs. Ellicott, the widow of George Ellicott, Banneker's steadfast friend.

In their editorial notice, Messrs. Goddard and Angell say, "they feel gratified in the opportunity of presenting to the public, through their press, what must be considered as an extraordinary effort of genius—a complete and accurate Ephemeris for the year 1792, calculated by a sable descendant of Africa," &c. And they further say, that "they flatter themselves that a philanthropic public, in this enlightened era, will be induced to give their patronage and support to this work, not only on account of its intrinsic merits; (it having met the approbation of several of the most distinguished astronomers of America, particularly the celebrated Mr. Rittenhouse,) but from similar motives to those which induced the editors to give this calculation the preference, the ardent desire of

drawing modest merit from obscurity and controverting the long established illiberal prejudice against the blacks."

The motive alluded to by Goddard and Angell in the extract just quoted, of doing justice to the intellect of the colored race, was a prominent object with Banneker himself; and the only occasions when he overstepped a modesty which was his peculiar characteristic, were when he could, by so doing, "controvert the long established illiberal prejudice against the blacks." We find him, therefore, sending a copy of his first almanac to Mr. Jefferson, then Secretary of State under General Washington, saying in the letter that accompanied it, "although you may have the opportunity of perusing it after its publication, yet I chose to send it to you in manuscript previous thereto, that you might not only have an earlier inspection, but that you might also view it in my own hand-writing."

To the letter from which the above is an extract, and which will be found at length, appended to this memoir, Mr. Jefferson made the following reply:

PHILADELPHIA, PA.,
August 30, 1791.

SIR:—I thank you sincerely for your letter of the 19th instant, and for the almanac it contained. Nobody wishes more than I do to see such proofs as you exhibit, that nature has given to our black brethren talents equal to those of the other colors of men, and that the appearance of a want of them is owing only to the degraded condition of their existence both in Africa and America. I can add with truth that no one wishes more ardently to see a good system commenced for raising the condition both of their body and mind to what it ought to be, as fast as the imbecility of their present

existence, and other circumstances which cannot be neglected, will admit. I have taken the liberty of sending your almanac to Monsieur de Condorcet, Secretary of the Academy of Sciences at Paris, and member of the Philanthropic Society, because I considered it a document to which your whole color had a right for their justification against the doubts which have been entertained of them.

I am, with great esteem, sir,

Your most obedient serv't,

THO. JEFFERSON.

MR. BENJAMIN BANNEKER,
Near Ellicott's lower Mills, Baltimore Co.

When he published his first Almanac, Banneker was fifty-nine years old, and had high respect paid to him by all the scientific men of the country, as one whose color did not prevent his belonging to the same class, so far as intellect went, with themselves. After the adoption of the constitution in 1789, commissioners were appointed to run the lines of the District of Columbia, the ten miles square now occupied by the seat of government, and then called the "Federal territory." The commissioners invited Banneker to be present at the runnings, and treated him with much consideration. On his return, he used to say of them, that "they were a very civil set of gentlemen, who had overlooked his complexion on account of his attainments, and had so far honored him as to invite him to be seated at their table; an honor," he added, "which he had thought fit to decline, and requested that a side table might be provided for him."

Banneker continued to calculate and publish his almanacs until 1802, and the folio already referred to and now before the Society, contains the calculations clearly copied, and the figures used by him in his work. The hand-writing, it will be seen, is

very good and remarkably distinct, having a practiced look, although evidently that of an old man, who makes his letters and figures slowly and carefully. His letter to Mr. Jefferson, in the Appendix, gives a very good idea of his style of composition and his ability as a writer. The title of the almanac is here transcribed at length, as a matter of curious interest at this latter day. If it claims little of the art and elegance and wit of the almanacs of Punch or of Hood, it is nevertheless, considering its history, a far more surprising production.

"Benjamin Banneker's Pennsylvania, Delaware, Virginia and Maryland almanac and Ephemeris for the year of our Lord 1792, being Bissextile or leap year, and the sixteenth year of American Independence, which commenced July 4, 1776. Containing the motions of the sun and moon, the true places and aspects of the planets, the rising and setting of the sun, and the rising, setting and southing, place and age of the moon, &c. The Lunations, Conjunctions, Eclipses, Judgment of the Weather, Festivals, and remarkable days." Thus much is Banneker's: then follow Goddard and Angell; "Also several useful tables and valuable receipts—various selections from the commonplace book of the Kentucky Philosopher, an American sage; with interesting and entertaining essays in prose and verse—the whole comprising a greater, more pleasing and useful variety than any book of the *kind* and *price* in North America."

Besides his aptitude for mechanics, and his ability as a mathematician, Banneker was an acute observer, whose active mind was constantly receiving impulses from what was taking place around him. Many instances of this are to be found in the record of his calculations, which he seems to have used occasionally as a

common-place book. For instance, under date of the 27th August, 1797, he writes: "Standing at my door I heard the discharge of a gun, and in four or five seconds of time, after the discharge, the small shot came rattling about me, one or two of which struck the house; which plainly demonstrates that the velocity of sound is greater than that of a cannon bullet." It must have been a philosophic mind, which, observing the fact as here stated, drew from it the correct conclusion, and then recorded it in appropriate terms as a simple and beautiful illustration of the law of nature, with which, in all probability, he first became acquainted through its means.

Again, on the 23d December, 1790, he writes: "About 3 o'clock, A. M. I heard the sound and felt the shock like unto heavy thunder. I went out but could not observe any cloud above the horizon. I therefore conclude it must be a great earthquake in some part of the globe." A similar conclusion from the same facts was drawn by a greater man than Banneker near eighteen hundred years before,* and recorded to be commented on in after ages.

Nor was Banneker's observation confined to matters of philosophical character. There is evidence in the memoranda of his record book that natural history was equally interesting to him. The following, independent of its connection with the subject of our memoir, possesses general interest as an authentic statement by an eye-witness of a curious fact in entomology. In April, 1800, he writes: "The first great locust year that I can remember was 1749. I was then about seventeen years of age, when thousands of them came and were creeping up the trees and bushes. I

then imagined they came to eat and destroy the fruit of the earth, and would occasion a famine in the land. I therefore began to kill and destroy them, but soon saw that my labor was in vain, and therefore gave over my pretensions. Again, in the year 1766, which is seventeen years after their first appearance, they made a second, and appeared to me to be full as numerous as the first. I then, being about thirty-four years of age, had more sense than to endeavor to destroy them, knowing they were not so pernicious to the fruit of the earth as I imagined they would be. Again, in the year 1783, which was seventeen years since their second appearance to me, they made their third; and they may be expected again in the year 1800, which is seventeen years since their third appearance to me. So that if I may venture to express it, their periodical return is seventeen years: but they, like the comets, make but a short stay with us. The female has a sting in her tail as sharp and hard as a thorn, with which she perforates the branches of the trees, and in the holes lays eggs. The branch soon dies and falls. Then the egg, by some occult cause, immerses a great depth into the earth, and there continues for the space of seventeen years as aforesaid."

"I like to forget to inform, that if their lives are short they are merry. They begin to sing or make a noise from first they come out of the earth till they die. The hindermost part rots off, and it does not appear to be any pain to them, for they still continue on singing till they die."

Again there is the following record of a fact in natural history: "In the month of January, 1797, on a pleasant day for the season, I ob-

*Pliny.

served my honey bees to be out of their hives, and they seemed to be very busy, all but one hive. Upon examination I found all the bees had evacuated this hive, and left not a drop of honey behind them. On the 9th February ensuing, I killed the neighboring hives of bees, on a special occasion, and found a great quantity of honey, considering the season—which I imagine the stronger had violently taken from the weaker, and the weaker had pursued them to their home, resolved to be benefited by their labor or die in the contest.”

The last extract we shall make from the record book is one which indicates a relish for the beautiful in nature, as well by his undertaking to record a description of what he saw, as by the language which he uses. The extract is from the last pages of the book, when he was in his seventy-first year. His writing is still distinct, but the letters have lost their firmness, and show that his hand trembled as it held the pen.

“1803, Feb. 2. In the morning part of the day, there arose a very dark cloud, followed by snow and hail, a flash of lightning and loud thunder crack; and then the storm abated until afternoon, when another cloud arose at the same point, viz: the north-west, with a beautiful shower of snow. But what beautified the snow was the brightness of the sun, which was near setting at the time. I looked for the rainbow, or rather snowbow, but I think the snow was of too dense a nature to exhibit the representation of the bow in the cloud.”

“N. B. The above was followed by very cold weather for a few days.”

Soon after he obtained the books already mentioned as having been lent him by Mr. George Ellicott, and became engrossed in his new studies, he found that it was necessary to have more time at his disposal than he had previously enjoyed, and also to be released from some cares that had occasionally annoyed him. The land on which he lived was divided into several small tenements, the rent of which contributed to Banneker's support. The collection of this rent was a source of constant trouble and vexation. His tenants quarrelled with him; they refused to pay him: if he insisted on payment, they annoyed him in a dozen different ways, until at last, saying that “it was better to die of hunger than of anger,” he determined to sell his land for an annuity. He therefore made a careful calculation of the chances of his life upon such data as he could obtain, and the Ellicott family bought the land upon the terms proposed by him. In the same volume that contains his almanac in manuscript is an account current, by which it would seem that the annuity was £12, Maryland currency. This arrangement gave him the time he wanted, and the annuity, with the proceeds of his almanac, mainly supported him until he died. It is stated, that the only imperfect calculation that Banneker ever made, was the calculation for this annuity. He lived eight years longer than the time prescribed. Other persons in later days have done the same, where the insurance office has undertaken the calculation, so that Banneker's case is not a remarkable one in this respect. *Notwithstanding the sale of the land he still resided on it, and, as

*The deed from Banneker to the Ellicotts, Jonathan, Elias, George and John, is dated on the 10th March, 1799, and purports to convey 72 acres of a tract of land called “Stout” for the sum of £180 Maryland currency—which seems inconsistent with the idea of the annuity mentioned in the text. But the positive information of living witnesses, and the

it would seem from a memorandum in his record book, he continued to labor on it a portion of his time. On the 24th April, 1802, he speaks of being in the field, holing for corn—and among the last entries made by him are charges for pasturage.

In 1804, Banneker died, in the 72d year of his age, and his remains are deposited, without a stone to mark the spot, near the dwelling which he occupied during his lifetime. His land, of course, went at once into the possession of the Messrs. Ellicotts, and his personal property was disposed of by him to his friends before he died. There is no evidence that he made a will, or that there was administration on his estate, to be found in the records of the Orphan's Court, which have been examined with a view of adding to the few materials still existing for his biography. There are several persons now living who recollect Banneker well, and from these Mr. Benjamin H. Ellicott, of Baltimore, has collected the memoranda from which, with the materials furnished by his record book, this sketch has been prepared. The following is an extract from Mr. Ellicott's letter in regard to Banneker:

“During the whole of his long life he lived respectably and much esteemed by all who became acquainted with him, but more especially by those who could fully appreciate his genius and the extent of his acquirements. Although his mode of life was regular and extremely retired, living alone, having never married—cooking his own victuals and washing his own clothes, and scarcely ever being absent from home, yet there was nothing misanthropic in

his character, for a gentleman who knew him, thus speaks of him: ‘I recollect him well. He was a brave looking, pleasant man, with something very noble in his appearance. His mind was evidently much engrossed in his calculations; but he was glad always to receive the visits which we often paid to him.’ Another of Mr. Ellicott's correspondents writes as follows: ‘When I was a boy, I became very much interested in him, (Banneker,) as his manners were those of a perfect gentleman; kind, generous, hospitable, humane, dignified and pleasing, abounding in information on all the various subjects and incidents of the day; very modest and unassuming, and delighting in society at his own house. I have seen him frequently. His head was covered with a thick suit of white hair, which gave him a very venerable and dignified appearance. His dress was uniformly of superfine drab broad-cloth, made in the old style of a plain coat, with straight collar and long waistcoat, and a broad brimmed hat. His colour was not jet black, but decidedly negro. In size and personal appearance, the statue of Franklin at the Library in Philadelphia, as seen from the street, is a perfect likeness of him. Whenever I have seen it, it has always reminded me of Banneker. Go to his house when you would, either by day or night, there was constantly standing in the middle of the floor a large table covered with books and papers. As he was an eminent mathematician, he was constantly in correspondence with other mathematicians in this country, with whom there was an interchange of questions of difficult solution.’”

entries in the record book, kept by Banneker, seem to establish the fact that the annuity was paid, prior to the date of the deed, the execution of which was perhaps postponed or neglected for many years after the agreement was made. A deed for 28 acres of the tract, the balance of the 100 acres, had been previously executed to Greenbury Morton, a cousin of Banneker on the mother's side.

In the foregoing brief notice all is collected that can now be obtained in regard to Benjamin Banneker.

The extent of his knowledge is not so remarkable, as that he acquired what he did under the circumstances we have described. It might be said by those disposed to sneer at his simple history, if there be any such, that after all he was but an almanac-maker, a very humble personage in the ranks of astronomical science. But that the almanac-maker of Pennsylvania, Delaware, Maryland and Virginia from 1791 to 1802, should have been a free black man, is, to use the language of Mr. Jefferson, a fact to which his whole colour has a right for their justification against the doubts that have been entertained of them.

LETTER REFERRED TO IN THE
FOREGOING MEMOIR.

MARYLAND, BALTIMORE COUNTY,
Near Ellicott's Lower Mills,
August 19th, 1791.

THO. JEFFERSON, *Secretary of State.*

SIR:—I am fully sensible of the greatness of that freedom, which I take with you on the present occasion, a liberty which seemed to me scarcely allowable, when I reflect on that distinguished and dignified station in which you stand, and the almost general prejudice and prepossession which is so prevalent in the world against those of my complexion.

I suppose it is a truth too well attested to you, to need a proof here, that we are a race of beings who have long labored under the abuse and censure of the world, that we have long been considered rather as brutish than human, and scarcely capable of mental endowments.

Sir, I hope I may safely admit, in consequence of that report which hath reached me, that you are a man far less inflexible in sentiments of

this nature than many others, that you are measurably friendly and well disposed towards us, and that you are ready and willing to lend your aid and assistance to our relief, from those many distressed and numerous calamities, to which we are reduced.

Now, sir, if this is founded in truth, I apprehend you will readily embrace every opportunity to eradicate that train of absurd and false ideas and opinions, which so generally prevails with respect to us, and that your sentiments are concurrent with mine, which are, that one universal father hath given being to us all, and that he hath not only made us all of one flesh, but that he hath also without partiality afforded us all the same sensations, and endued us all with the same faculties, and that however variable we may be in society or religion, however diversified in situation or color, we are all of the same family, and stand in the same relation to him.

Sir, if these are sentiments of which you are fully persuaded, I hope you cannot but acknowledge, that it is the indispensable duty of those who maintain for themselves the rights of human nature, and who profess the obligations of Christianity, to extend their power and influence to the relief of every part of the human race, from whatever burthen or oppression they may unjustly labor under, and this I apprehend a full conviction of the truth and obligation of these principles should lead all to.

Sir, I have long been convinced, that if your love for yourselves and for those inestimable laws, which preserve to you the rights of human nature, was founded on sincerity, you could not but be solicitous that every individual of whatever rank or distinction, might with you equally enjoy the blessings thereof, neither could you rest satisfied, short of the

most active diffusion of your exertions, in order to their promotion from any state of degradation, to which the unjustifiable cruelty and barbarism of men may have reduced them.

Sir, I freely and cheerfully acknowledge that I am of the African race, and in that color which is natural to them of the deepest dye, and it is under a sense of the most profound gratitude to the Supreme Ruler of the Universe, that I now confess to you, that I am not under that state of tyrannical thralldom, and inhuman captivity, to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings, which proceed from that free and unequalled liberty with which you are favored, and which, I hope you will willingly allow, you have received from the immediate hand of that being, from whom proceedeth every good and perfect gift.

Sir, suffer me to recall to your mind that time in which the arms and tyranny of the British crown were exerted with every powerful effort in order to reduce you to a state of servitude; look back, I entreat you, on the variety of dangers to which you were exposed; reflect on that time in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation; you cannot but acknowledge, that the present freedom and tranquility which you enjoy, you have mercifully received, and that it is the peculiar blessing of heaven.

This, sir, was a time in which you clearly saw into the injustice of a state of slavery, and in which you had just apprehension of the horrors of its condition, it was now, sir, that your abhorrence thereof was so ex-

cited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages: "We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

Here, sir, was a time in which your tender feelings for yourselves had engaged you thus to declare, you were then impressed with proper ideas of the great valuation of liberty, and the free possession of those blessings to which you were entitled by nature; but, sir, how pitiable is it to reflect that although you were so fully convinced of the benevolence of the Father of mankind, and of his equal and impartial distribution of those rights and privileges which he had conferred upon them, that you should at the same time counteract his mercies, in detaining by fraud and violence so numerous a part of my brethren, under groaning captivity and cruel oppression, that you should at the same time be found guilty of that most criminal act, which you professedly detested in others with respect to yourselves.

Sir, I suppose that your knowledge of the situation of my brethren, is too extensive to need a recital here; neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and to all others, to wean yourselves from those narrow prejudices which you have imbibed with respect to them, and as Job proposed to his friends, "put your souls in their souls stead," thus shall your hearts be enlarged with kindness and benevolence towards them, and thus shall you need neither the direction of myself nor others, in what manner to proceed herein.

And now, sir, although my sym-

pathy and affection for my brethren hath caused my enlargement thus far, I ardently hope that your candour and generosity, will plead with you in my behalf, when I make known to you, that it was not originally my design; but that having taken up my pen in order to direct to you as a present, a copy of an almanac which I have calculated for the succeeding year, I was unexpectedly and unavoidably led thereto.

This calculation, sir, is the production of my arduous study in this my advanced stage of life; for having long had unbounded desires to become acquainted with the secrets of nature, I have had to gratify my curiosity herein through my own assiduous application to astronomical study, in which I need not to recount to you the many difficulties and disadvantages which I have had to encounter.

And although I had almost declined to make my calculation for the ensuing year, in consequence of that time which I had allotted therefor being taken up at the Federal Territory, by the request of Mr. Andrew

Ellicott, yet finding myself under several engagements to printers of this State, to whom I had communicated my design on my return to my place of residence, I industriously applied myself thereto, which I hope I have accomplished with correctness and accuracy, a copy of which I have taken the liberty to direct to you, and which I humbly request you will favorably receive, and although you may have the opportunity of perusing it after its publication, yet I chose to send it to you in manuscript previous thereto, that thereby you might not only have an earlier inspection, but that you might also view it in my own hand-writing.

And now, sir, I shall conclude and subscribe myself, with the most profound respect, your most obedient, humble servant,

B. BANNEKER.

THOMAS JEFFERSON,
Sec'y of State, Phila.

N. B. Any communication to me, may be had by a direction to Mr. Elias Ellicott, merchant, in Baltimore Town.
B. B.

[From the Boston Medical and Surgical Journal.]

Influence of Climate in Western Africa on the Mind.

[THE writer of the following letter addressed to the Rev. Joseph Tracy, of Boston, Secretary of the Massachusetts Colonization Society, is Dr. Lugenbeel, whose name has been frequently brought before the medical public. It is from a source of such respectability, as to entitle it to the fullest consideration. Dr. Lugenbeel is Colonial Physician and a resident of Liberia.]

DEAR SIR:—Your letter bearing date December 6th is now before me, and I beg you to accept my grateful acknowledgments for the same, and

for the interesting pamphlet which you kindly sent me.

Correct answers to the inquiries you make, relative to "the influence of the climate, or acclimating fever, of Western Africa, on the *mind*," are not less difficult than important; for, as you are aware, much more extensive and protracted observations are necessary to enable one to form a correct opinion, relative to the effects of disease on the mental, than on the physical system. That a very great sympathy exists between the mind and the body, even in a state of

health, there can be no question. And in all kinds of fever, in all climates, this sympathy is obvious, to a greater or less extent. That the health of the body depends, in a great measure, on the healthy condition of the mind, and *vica versa*, no one can doubt. And, in the treatment of physical diseases, the judicious physician takes advantage of this, and endeavors to enjoin quietude and *cheerfulness* of mind on his patients; which, in some cases, are *sine qua non*s to their restoration to health. This course is especially necessary in the treatment of the acclimating fever of this country; for it is obvious to all who have carefully observed the effects of fever on the mind, in this country and in the United States, that the physico-mental sympathy is more clearly exhibited in the former, than in the latter. Indeed, the greatest difficulty that I have to contend with, in the treatment of the fever which usually attacks new comers, within a few weeks or months after their arrival in this country, is to prevent that mental depression or despondency which is so frequently an attendant on the disease. And I have invariably found, in cases in which the patients obstinately and pertinaciously yielded to despondency, and abandoned all hope of getting well, that, sooner or later, their expectations were realized, and death closed the scene. A striking instance of this kind occurred a few weeks ago, in one of the last company of immigrants. The individual, a man about 30 years of age, was the first of the company who was taken sick; and, although his attack was not very violent, and although the urgent symptoms yielded readily to appropriate medical treatment, yet from the onset until his death, a period of about two weeks, he seemed to be determined not to get well; and I found it im-

possible to inspire him with the least degree of hope. I felt particularly interested in this case; for I was apprehensive that, if it terminated fatally, the result might have an injurious effect on the minds of some of the rest of the company. But, so well convinced were they that he might have recovered, had he exercised a little more patience, and not been so obstinate, that my fears were dissipated even before he died. On the other hand, I have had the charge of cases, in which I had much more cause to apprehend death, in consequence of the violence of the disease, than in the case to which I have alluded; and yet, by being able to induce the patients to banish all gloomy forebodings, and to bear their afflictions with patient resignation, I have had the satisfaction of seeing them recover, in a reasonable time.

There are comparatively few cases in which more or less mental despondency does not exist. I have seen several individuals who were all life and cheerfulness, before they were taken sick; but as soon as the fever had taken hold of them, the scene was changed, and they scarcely appeared like the same persons. This depression of spirits generally subsides gradually, after the subsidence of the fever. But as most persons are more or less subject to irregular intermittents, for some weeks or months after the first attack of fever, they are also liable to irregular exhibitions of mental despondency; and I generally find that the condition of the mind, as regards cheerfulness or depression, is strikingly characteristic of the condition of the physical system. It is not unusual for me to visit patients on one day, and find them cheerful and contented; and on the following day, find them melancholy and dejected, and disposed to exaggerate their sufferings; and, perhaps, in answer to my

inquiries relative to their feelings, they will tell me that they cannot get well.

And here I would remark, that I have observed with pleasure, and have experienced in my own case, the salutary influences of religion on the diseases of this country, to a greater extent than I have observed, during a practice of two years in the United States. Whenever I have been called to a patient, whose heart and mind were sufficiently influenced by divine grace, to enable him to trust implicitly in God, and to submit patiently to any and to every dispensation of Providence, I have been enabled to enter on the performance of the responsible duties of my profession, with far more encouragement of success, than in cases of an opposite character. And, in regard to my own case, especially, I confidently believe that the comforts and consolations of religion have had more influence in the preservation of my health, than any thing else. When the sting of death is thus removed, the prospects of life in Africa are vastly augmented.

But, as I apprehend your inquiries refer particularly to the permanent effects of the climate and fever on the mind, I will endeavor to state the substance of my observations on this point. And first, permit me briefly to state my own case; for, although I congratulate myself in not yet having become insane, yet I cannot say that, during a residence of fifteen months in Africa, my mind has not become in some measure affected by the peculiarities of this climate, or by the frequent slight attacks of fever which I have experienced. The principal effect that I have observed in my own case, is an impairment of the memory. I find that I cannot retain any thing that I read or hear, with as much facility as I formerly could: and many things which were

once almost as familiar to my mind as my own name, have "gone glimmering, like the dream of things that were." I also find that I cannot apply my mind to any particular object or objects, either in reading, writing, or meditation, for any considerable length of time, without becoming more or less confused, and experiencing an almost irresistible tendency to wander into the trackless regions of unbridled imagination, or into the visionary fields of unprofitable musings. I believe that I could acquire more knowledge, by study, in three months in the United States, than I could in a year in Africa.

Another effect which I think I have observed in my own case, is a greater degree of irritability of temper. Notwithstanding I believe I enjoy more religion in this country—live nearer to a throne of grace—than I did in the United States; yet I find more difficulty in preserving an equanimity of mind, amidst the cares of life—an evenness of temper, amidst the changing scenes of time. My mind is more apt to become ruffled by things of comparatively minor importance; and I think I observe a greater tendency to loquacity, and unprofitable disputations; especially when I am feverish, which is frequently the case, even when I am able to go about and attend to the duties of my vocation. The little difficulties of life are also, in imagination, increased in magnitude—the mole-hill sometimes seems like a mountain; and, instead of stepping over the one, I am more inclined to prepare for a flight across the other.

These effects are perhaps more or less observable in the large majority, if not in all cases, of individuals who emigrate from the United States to this country. I have frequently heard persons say that their memory is not as good as it was in America; and, in regard to irritability of tem-

per, I have no doubt that all intelligent and candid persons will acknowledge that they experience a greater liability to err in this respect, in Africa, than they did in America.

In regard to the influence of the climate and fever on different classes of persons, with reference to color, age, habits and intellectual culture; I think my observations justify me in saying, that persons of dark complexion are less liable to be injuriously affected, both physically and mentally, than those of lighter color—the ratio being, *ceteris paribus*, in proportion to the depth of color of the skin. The young are less liable to be affected than the old. And persons of industrious habits and enterprising spirits are, of course, less liable than those of an opposite character. In regard to persons of cultivated intellects, contrasted with the uneducated, I think the former are more liable to mental injury, than the latter, simply from the fact that the fever has more to operate on.

I cannot say, however, that any peculiar traits of character are produced by the influence of the climate, or the acclimating fever of Western Africa; or that permanent mental alienation, or insanity, is more common in Liberia than in the United States. Insanity is by no means common among the natives; and I know of only two really insane persons in the colony. On the whole, I cannot perceive that the climate, or the acclimating fever, of this coast, has any very marked permanent effect on the human mind, other than the effects to which I have alluded; and even those may be only temporary—dependent, in a great measure, if not altogether, on the frequent febrile exacerbations, to which such persons are subject, in whom those effects are most clearly exhibited.

In answer to your inquiry respecting the interior limits of the fe-

ver region, I cannot give any thing very satisfactory, in consequence of the circumscribed extent of my observations. From frequent conversations, however, with persons who have travelled to the distance of from one hundred to two hundred miles inland, I am satisfied that the country, even within fifty miles of the coast, is comparatively healthy. The land is mountainous, the water pure, and the temperature of the atmosphere congenial to the feelings. There can be no doubt that beyond the influence of the low, swampy ground, along the coast, the liability to disease is much less, and the chance of a long life much greater. It is very evident, however, that the physical system of every individual who removes from a temperate climate to a tropical one, must undergo some change—must experience some process of acclimation; which may or may not be attended with much fever, according to circumstances—to the constitutional peculiarities of the individual, the nature of the surrounding country, mode of living, &c. This change, no doubt, must be experienced, whether the individual locates in an elevated region in the interior, or in the immediate neighborhood of the pestiferous swamps along the coast. But, of course, the liability to active or violent disease would be much less in the former than in the latter location; and the individual would, perhaps, be entirely exempt from those frequent irregular attacks of intermittent and remittent fevers, of which all are exposed while residing in the vicinity of low, marshy land.

I think it is very probable that I could enjoy as good health in the mountainous regions of Africa, within less than one hundred miles from the coast, as I could in many parts of the United States.

Yours truly,
J. W. LUGENBEE.

Letter from a Colonist.

THE following letter is from a colonist who went from Charleston, S. C., in 1843. He has been employed, part of the time since, in surveying the lands for the emigrants at Sinou, and looking after their welfare during their acclimation as the agent of the Society. We would commend it particularly to his friends in Charleston, many of whom read our paper—and would ask them if they do not think he made a wise choice, the day he made up his mind to go to Liberia?

GREENVILLE, SINOE,
Dec. 11th, 1844.

REV. AND DEAR SIR:—Yours of the 9th August was received this morning; it gives me great pleasure to acknowledge the receipt of three letters from you, since my arrival in the colony. Believing that the prosperity of the colony depends, principally, on agriculture, I am always endeavoring to impress on the colonists, the necessity of pursuing it with the greatest diligence. The object I have in view is, to get their minds turned a little from cassadas, potatoes, and such small things, to rice, coffee, sugar-cane, and cotton; it is true, the first mentioned articles must be attended to, but not to the exclusion of everything else. There is one difficulty to be removed, and if I am successful in that, it will cause this settlement to prosper greatly. They are generally afraid to plant for the benefit of posterity; any thing that will yield a present supply, will do for them. My endeavor is to get them to look a little farther, and commence the cultivation of such things as will readily meet a sale in foreign markets. If they will do this, (which

doubtless they will, if aided,) then our settlement will enjoy great prosperity.

It is pleasing to hear that there are some in my native city desirous of tasting the sweets of liberty. Let me tell you what one of Mrs. Read's men said to me, shortly after my arrival here: "When I first went up the river to clear my farm," says he, "some days I could work but a few hours, on account of fever and chills; when I could do a day's work, I remained out all day, went home at night with nothing but palm-nuts for supper—now my farm is pretty well stocked, and as long as palm oil and cassada can be had, no man can pay me to return to America." Among the immigrants contentment prevails, and they are doing every thing in their power to improve their condition. You will do me a great favor by sending me a few newspapers occasionally, as I am desirous of knowing what is going on in the great world. We are all pretty well just now, thank God. In a few days my house will be finished, when I move in it; my garden will claim much of my time in improving it—I want to make it a model.

We have a native boy with us, who promises to reward our labor. He was taken in our family at the Cape, September, 1843; we commenced teaching him the alphabet and Lord's prayer. On leaving the Cape, we had to part with him. It was not too long, before he attempted to follow us. Unfortunately for him, the vessel was detained so long by head winds, that he was discovered by his people and carried back; he was then placed with a friend of mine, who treated him very kindly, but to no purpose, he could not be satisfied. At last Capt. Young's vessel being at the Cape and getting

ready for this place, where he resides, my friend told him to get aboard of the vessel if he could and go to "merica mammy." Notwithstanding his being closely watched, he got safely aboard, and was brought down to us. Poor fellow! he had lost all the clothing we left him, and looked like a chimney-sweep. As soon as he got in the house, he espied the primer we used to teach him in; he caught it up, clasped it in his hands, pressed it to his bosom, and kissed it with as much apparent affection as a parent would a pet child. He spells well now, in two syllables, is fond of his book, attends constantly on the means of Grace, and expresses a hope, that when he "Sabby merica man plopler, den he be God-man, he preach all same do." We have a

very promising Kroo-boy, who came to us a short time ago; he did not remain long before his parents heard he was so sick that he was likely to die—he was sent for. Before leaving he said, "mammy I go, look my mammy, I come gen." He went—his mother was astonished to see him look so well. After remaining a day or two he began to cough, and become so sick she was glad to send him back to "Merica-mantown." We cured him in two hours of his cough. He is a smart, active boy; we are teaching him his letters, and will try to wean him from his native habits, with the Lord's help. Remember me at the throne of Grace, and believe,

Yours truly,

RICHARD E. MURRAY.

Rev. W. McLAIN.

Extracts from the Journal of an African Cruiser.

GOVERNOR Roberts, General Lewis and Doctor Day dined with us in the ward-room. The Governor is certainly no ordinary person. In every situation, as judge, ruler, and private gentleman, he sustains himself creditably, and is always unexceptionable. His deportment is dignified, quiet, and sensible. He has been tried in war as well as in peace; has seen a good share of fighting, and has invariably been cool, brave and successful. He is a native of Virginia, and came from there in 1828. The friends of colonization can hardly adduce a stronger argument in favor of their enterprise, than that it has redeemed such a man as Governor Roberts from servitude, and afforded him the opportunity (which was all he needed) of displaying his high natural gifts, and applying them to the benefit of his race. To-night he had a Kroo dance on the fore-castle. It

was an uncouth and peculiar spectacle, characterized by singing, stamping, and clapping of hands, with a great display of agility. National dances might be taken as no bad standard of the comparative civilization of different countries. A gracefully, quiet dance, is the latest flower of high refinement.

Dined on shore. Our captain and five officers, the master and surgeon of an English merchantman, and the captain of the French schooner, were of the party. It was a pleasant dinner. The conversation turned principally upon the trade and customs of the coast. The slave trade was finely discussed, and the subject had a peculiar interest under the circumstances, because this identical Frenchman, at table with us, is suspected to have some connection with it. It is merely a surmise. The French captain speaks a little English; but af-

ter dinner as a matter of courtesy we all adopted his native language. Our friend, Colonel Hicks, as usual, did most of the talking; he is as shrewd, agreeable, and instructive a companion as may often be met with in any society.

The dinner conversation above alluded to suggests some remarks in reference to the slave trade. There is great discrepancy in the various estimates as to the number of slaves annually exported from Africa. Some authorities rate it as high as half a million. Captain Basauquet, R. N., estimates that fifteen thousand are annually sent to the West Indies, and a greater number to Arabia, all of which are from Portuguese settlements. He affirms that the trade has increased very much between the years 1832 and 1839, and particularly in the latter part of that period; an effect naturally consequent upon the great number of captures made by the English cruisers. A trader, for instance, contracting to introduce a given number of slaves into Cuba, must purchase more on the coast to make up for those lost by capture. Captain Broadhead, another British officer, says that the number of slaves carried off is grossly exaggerated, and that the English papers told of thousands being shipped from a port where he lay at anchor, during the period indicated, and for fifty days before and afterwards; in all which time, not a slave vessel came in sight. Doctor Madden states, that during his residence in Cuba, the number of slaves annually imported was twenty-five thousand. Sir Thomas Fowell Buxton calls it one hundred and fifteen thousand! Her Majesty's Commissioners say that the number is as well known as any other statistical point, and that it does not exceed fifteen thousand. The slave trade rose to a great height in 1836, owing principally to the

high price of colonial produce. I was in Cuba in that year, and witnessed the great activity that prevailed in buying negroes, and forming plantations, especially those of sugar. The prices have since fallen, and the slave trade decreased on the plain principle of practical economy, that the demand regulates the supply.

The English cruisers are doubtless very active in pursuit of vessels engaged in this traffic. The approbation of government and the public, (to say nothing of £5 head money for every slave recaptured, and the increased chance of promotion to vacancies caused by death,) is a strong inducement to vigilance. But, however benevolent may be the motives that influence the action of Great Britain, in reference to the slave trade, there is the grossest cruelty and injustice in carrying out her views. Attempts are now being made to transport the rescued slaves in great numbers to the British West India Islands, at the expense of government. It is boldly recommended, by men of high standing in England, to carry them all thither at once. The effect of such a measure, gloss it over as you may, would be to increase the black labor of the British Islands, by just so much as is deducted from the number of slaves intended for the Spanish or Brazilian possessions. "The sure cure for the slave trade," says Mr. Laird, "is in our own hands. It lies in producing cheaper commodities, by free labor, in our own colonies." And to accomplish this desirable end, England will seize upon the liberated Africans and land them in her West India Islands, with the alternative of adding their toil to the amount of her colonial labor, or of perishing by starvation. How much better will their condition be, as apprentices in Trinidad or Jamaica, than as slaves in Cuba? Infinitely more wretched!

English philanthropy cuts a very suspicious figure when not content with neglecting the welfare of those whom she undertakes to protect; she thus attempts to make them subservient to national aggrandizement.—The fate of the rescued slaves is scarcely better than that of the crews of the captured slave vessels. The latter are landed on the nearest point of the African coast, where death by starvation or fever almost certainly awaits them.

I am desirous to put the best construction possible on the conduct as well of nations as of individuals, and never to entertain that cold scepticism which explains away all generosity and philanthropy on motives of selfish policy. But it is difficult to give unlimited faith to the ardent and disinterested desire professed by England to put a period to the slave trade. If sincere, why does she not, as she readily might, induce Spain, Portugal and Brazil, to declare the practice piratical?

And again, why is not her own strength so directed as to give the trade a death-blow at once? There are but two places between Sierra Leone and Accra, a distance of one thousand miles, whence slaves are exported. One is Gallinas, the other New Cesters. The English keep a cruiser on both of these rivers. Slavers run in, take their cargoes of human flesh and blood, and push off. If the cruisers can capture the vessels, the captors receive £5 per head for the slaves on board, and the government has more "emigrants for its West India possessions." Now, were the cruisers to anchor at the mouth of these two rivers, the slavers would be prevented from putting to sea with their cargoes, and the trade at those places stopped. But, in this case, where would be the head money and the emigrants?

It has been asserted that the colonists of Liberia favor the slave trade.

This is not true. The only places where this traffic is carried on, north of the line, are in the neighborhood of the most powerful English settlements on the whole coast; while even British authority does not pretend that the vicinity of the American colonies is polluted by it.

Individuals among the colonists, unprincipled men, may, in a very few instances, from love of gain, have given assistance to slavers, by supplying goods or provisions at high prices; but this must have been done secretly, or the law would have taken hold of them. Slavers, no doubt, have often watered at Monrovia, but never when their character was known. On the other hand, the slave station at St. Paul's river, at Bassa, and at the Junk, have undoubtedly been broken up by the presence of the colonists. Even if destitute of sympathy for fellow men of their own race and hue, and regardless of their deep stake in the preservation of their character, the evident fact is, that self-interest would prompt the inhabitants of Liberia to oppose the slave trade in their vicinity. Wherever the slaver comes, he purchases large quantities of rice at extravagant rates, thus curtailing the supply to the colonists, and enhancing the price. Moreover, the natives, always preferring the excitement of war to the labor of peace, neglect the culture of the earth, and have no camwood nor palm oil to offer to the honest trader, who consequently finds neither buyers nor sellers among them.

The truth is, the slave traders can dispense with assistance from the Liberian colonists. They procure goods and every thing necessary to their trade, at Sierra Leone, or from an English or American vessel on the coast. If the merchantmen find a good market for their cargoes, they are satisfied, whatever be the character of their customers. This is

well understood and openly avowed here. The English have no right to taunt the Americans as engaged in the slave trade, for if, by such accusations, they can induce British or American men-of-war to detain and examine the fair trader, they thus rid themselves of troublesome rivals.

The natives are generally favorable to the slave trade. It brings them many comforts and luxuries which the legitimate trade does not supply. Their argument is, that if a man goes into the bush and buys camwood, he must pay another to bring it to the beach. But if he buy a slave, this latter commodity will not only walk, but bring a load of camwood on his back.

All slaves exported are Bushmen, many of whom are brought from two or three hundred miles in the interior. The Fishmen and Kroomen are the agents between the slave traders and the interior tribes. They will not permit the latter to become acquainted with the white men, least their own agency, and its profit, should cease. A slave, once sold, seldom returns to his home. If transported to a foreign country, his case is of course hopeless; and even if recaptured on the coast, his return is almost impossible. His home, probably, is far distant from the sea. It can only be reached by traversing the territories of four or five nations, any one of whom would seize the hopeless stranger, and either consign him to slavery among themselves, or send him again to a market on the coast. Hence, those recaptured by the English cruisers, are either settled at Sierra Leone, or transported to some other of the colonies of Great Britain.

The price paid to the native agents for a full grown male slave, is about one musket, twelve pieces of romauls, one cutlass, a demijohn of rum, a bar of iron, a keg of powder, and ten bars of leaf-tobacco, the whole amounting to the value of from thirty to thirty-five dollars. A female is sold for about a quarter less; and boys of twelve or thirteen, command only a musket and two pieces of romauls. Slave vessels go from Havana with nothing but dollars and doubloons. Other vessels go out with the above species of goods, and all other requisite for the trade. The slaver buys the goods on the coast, pays for them with specie, and lands them in payment for the slaves; money being but little used in the traffic with the natives.

The Decatur arrived this evening, after a passage of thirty days from Porto Praya. She left the Macedonian on the way, the winds being light, the current adverse, and the frigate sailing very badly.

The Macedonian arrived.

Coming off from town, to-day, I took a canoe with a couple of Kroomen, who paddled down the river till we arrived at a narrow part of the promontory. On touching the shallows, one of the Kroomen took me on his back to the dry land. The two then picked up the canoe, carried her across the cape, perhaps a hundred yards, and launched her, with myself on board, through the heavy surf.

Sailed at daylight for Sinoe, leaving the Macedonian and Decatur, an American ship and barque, an English brig, and two Hamburg vessels, at anchor.

Latest from Liberia.

MONROVIA, LIBERIA,

Aug. 2, 1845.

REV. AND DEAR SIR:—I hastily embrace the present unexpected

opportunity to address you a short epistle.

In regard to the present condition of the colony, I may state that no

unusual disturbance or excitement has tended to interrupt our peace and quietude since I last wrote you. The sound of the carpenter's hammer and of the smith's anvil fall upon our ears as harmoniously as ever; and I am happy in being able to inform you that "the wilderness and the solitary place" exhibit more evidence of gladness than formerly. The agricultural "schoolmaster is abroad" examining the fertile soil of Liberia, and teaching lessons of wisdom, which seem not to be entirely lost; for the people generally are beginning to direct their attention to the cultivation of the soil in lieu of the petty trafficking, in which so many of our citizens have heretofore been engaged. I have lately seen several beautiful fields of rice under the care and tillage of colonists—a sight which formerly rarely attracted the attention of the observer; and large patches of sweet potatoes, cassada, Indian corn, arrow-root, and other vegetable substances may be seen in different parts of the colony. In regard to arrow-root, allow me to say that, although it is generally used in the United States for *sick* persons only, it is also a good and substantial article of diet for *well* persons. I have eaten as good bread, made of arrow-root alone, as I ever saw, excepting of course old Virginia "corn pone;" and I have also eaten very good bread in Liberia made of corn raised in the colony. But we have one thing which is almost equal to the corn-pone of the Old Dominion—I mean rice bread, which I eat every day in preference to bread made of wheat flour.

I mention these facts to show you that prudent and industrious persons can live as comfortably in Liberia, so far as eating is concerned, as they could in America; and, for my own part, I would not care whether an-

other particle of provisions were ever brought from any foreign country into the colony. Not only can several vegetable substances be raised in abundance, which will answer as good substitutes for flour, but, with proper attention, enough animal food may be procured for the necessities of the people. Sheep, goats, and hogs can be easily raised; and, in regard to fowls, especially chickens, they may be raised in great abundance. A few days ago I had the pleasure, with a pretty good appetite, of uniting in the discussion of the physical properties of a fine fat turkey, raised by the Governor's lady, and served up in handsome style. We might also have as much beef as is necessary.

The fact of our people continuing to buy foreign provisions is no argument in opposition to the sufficiency of our own internal resources; nor is the fact that much of the sickness among the poorer people is in consequence of the want of good, wholesome, substantial food, a sufficient evidence that such food cannot be obtained. I think I may say with truth, that in nineteen cases in twenty, poverty and want and sickness, as a consequence, are the results of indolence. Universal industry is not a characteristic of the people in Liberia; and I am sorry to say that the favorable and too liberal opinion which I first formed relative to the industrious habits of the colonists has not been confirmed by subsequent observations. There is, however, a considerable number of cases in which industry and frugality are combined, and in which, as a consequence, a respectable competency is enjoyed.

I think that the people generally are beginning to observe their peculiar and relative position more clearly than formerly, and that the intelligent and thinking part of the com-

munity, many of whom have hitherto been engaged in trading, are decided in their views relative to the absolute necessity of greater attention being paid to agriculture. I have lately heard several intelligent and influential persons declare their intention to commence farming.

I am associated with several literary, scientific, and religious institutions in Monrovia, so that a part of my time is employed in mental as well as in physical discussions. There appears to be a growing interest among the citizens of this place in regard to intellectual improvement. At present we have two flourishing lyceums, which meet weekly, and in which several important questions of a practical character have been debated. The question which was discussed on last Wednesday evening was, "Would the natives of this part of Africa be more speedily civilized and christianized by the unaided and unprotected efforts of missionaries sent among them, than by the influence and efforts of the colonists, apart from any direct mission-

ary aid?" After an animated and protracted debate, during which both sides were ably defended, the question was decided by the chairman of the debate in the negative, that is, in favor of the colonists. The question which was discussed at the last meeting of the "Young Men's Lyceum," on last Monday evening, was, "Has the discovery of America been beneficial to the colored race?" It was decided in the affirmative. Each of the lyceums has quarterly addresses; and on next Wednesday evening Gov. Roberts will deliver an address in the one of which he is a member.

Since the date of my last letters less sickness has prevailed among the colonists than during the two previous months. My own health has been better: during the last three weeks especially I have enjoyed almost uninterrupted health, for which I feel truly grateful to a kind overruling Providence.

Yours truly,

J. W. LUGENBEEL.

Rev. W. McLAIN.

[From the Journal of Commerce.]

A Colored Colonist's Views.

THE force of the testimony borne by the writer of the following letter is greatly enhanced by the fact that he was a free colored man, brought up and educated in Hartford, Ct., and had been sedulously taught that the scheme of colonization was a "nefarious plan to expatriate the free people of color from amongst us, and turn them out in Africa to die!" The author of this letter was bitterly prejudiced against going to Africa, and felt, at one time, very indignant at the white man, whoever he might be, that would suggest such a thing to him. At length he met with a colored man who had been some years

in the colony of Liberia, who made such a representation of things *as they are* there, as induced him to determine to go to Africa and try the experiment for himself. But still, such were his misgivings that he would not consent to go till he obtained a promise from the benevolent gentleman (the President of one of our Colonization Societies) who urged him to this course, that if he were disappointed or dissatisfied when he had been in Africa a while, that gentleman would furnish him the means of returning to this country. To this he alludes in the letter. It is addressed to Mrs. Charles F.

Pond, Hartford, Ct. The writer has been five years in Liberia, and is not a mere novice, and does not write *first impressions*:

MONROVIA,

Jan. 8th, 1845.

MY DEAR MADAM:—It was with pleasure that I received yours of August 11th, for it came to me at a time when I was about to engage in business of importance to this colony, viz: acting as counsellor (as a member of the legislature or council) for the Commonwealth of Liberia, which is a source of great pleasure to me; for though I did not seek the honor, yet I was willing to serve the people in order to do them good, if possible; for my heart is full of good designs for Africa, and I hope the Lord will bless me in all things, for it is here I wish to live, and expect to die. There is no one in America who has a greater share in my affections than the people of this land. By these remarks you may infer that I have become weaned from every object there, of whatever magnitude it might have once seemed to me. I am gratified to hear that you were so much pleased with the Governor (Roberts.) He is a fine man; the sight of his person is pleasure to me. I am sitting this moment where I have a full view of his beautiful dwelling, which is a most desirable spot this very hot weather, for there is a piazza attached to the house two hundred feet long, in which he is now walking. I must tell you, Mrs. Pond, that after enjoying so many blessings in this country as a *free man* and a citizen of a happy commonwealth. I cannot bear the idea of again submitting to any thing of a degrading

tendency. Therefore, if it is the Lord's will, I shall remain in this country; so I shall not ask for assistance to return to America, which is not home to me any longer, nor do I wish to have it so understood by any one hereafter. I feel that the Lord has a work for me to do in this land, and I am willing to do it, come what may. I hope that my friends will not forget me. I renew my request for some farming utensils, viz: scythes and light hoes, which I hope your husband will be so kind as to send. I shall go to farming as soon as I have my business arranged agreeably to my mind, as I have at present a long job of work on hand, which will be my first object to finish when I return from the council. I have left a blacksmith on Factory Island, who is taking charge of things while I am here. I hope you will give my best respects to all my friends in Hartford, who may inquire after me. Please tell my sisters for me that if they wish to be happy, as regards the rights of a free and independent people, they must come to this country where there is no one to dictate to them. I hope you will exert your influence to convince them of the propriety of embarking for this land of freedom. Say to them that they need not be afraid of coming to this country on account of the fever or any other calamity: for the Northerners here enjoy as good health as do the Southerners. If you can ascertain whether they wish to come, will you do me the favor to solicit the influence of your father to help them, and oblige.

Yours affectionately in Christ,

GEO. L. SEYMOUR.

missions.

AMONG the natives exclusively, and consequently what we say of we have never had an appointment, missions among them is not founded

upon our own personal experience, but the observations and experience of those who have been on the ground, and it is presumed have seen and heard what they relate. As to the religious opinions, superstitions, manners and customs, particular rites and ceremonies, political institutions, and the influences mutually exerted between and upon each of these respectively, we are *all* comparatively *experienced*.

Our acquaintance with these laudable objects of missionary research, has been not only quite irregular, and wanting in motive, to be very particular in such matters, but to us as missionaries, it must be acknowledged to be *new* also. We have but just begun to be introduced to their religious peculiarities, and therefore, either creating, or willingly continuing the expectation of being profound, whatever it might be in others, in us would be confessedly premature. It therefore becomes us to advance our opinions of things, to say the least of them, measurably occult, with all suitable modesty ; as, no doubt, time and a fuller acquaintance will reveal many errors in theories now advocated and defended with all the positiveness of demonstrative certainty. And this is what might be expected among tribes whose language has never been reduced to any system, and where letters as a medium of thought have never existed. No record of ancestral opinions on any subject, however momentous, is to be found, but in the treacherous memories of the present generation. What they know, they know only from tradition received from their fathers. Where *truth* exists, its history, progress, and the instrument of its propagation, are all alike in the oblivious slumbers of by-gone generations. No monument either attests or continues a fact through the rise and fall of clans, against the rage of elements, and the "tooth of time."

As applying to all the tribes to which we are expected to penetrate from this coast, this is strictly true, with the exception of the followers of the Prophet, who, by some good fortune, (with the particulars of which we are not acquainted,) have preserved among them some knowledge of letters and a written language. That their knowledge of the Arabic, as a source of intercommunication, is of any advantage to them beyond the objects immediately connected with their religion—that it augments the social intercourse of life, by increasing the facilities or enlarging the present boundaries of knowledge, or that it has been their practice to erect a single land-mark of any description looking to public utility—is what we are yet to be assured of. Whether restrained by their indolence, (which we question, for this is not characteristic of them,) or their superstitions, we know not ; but such we believe is the fact, of what transpires in their lives respectively, they leave no historical remembrancer of any kind.

Deprived of the less fallible guides of historic account, and every other authentic source of information as to the history, religion, and manners of the people surrounding us, except what memory may have confusedly preserved, we are led to infer *two* things. The *first* is, that for sometime to come, the *cause* of much of what is seen and heard will be difficult of certain explanations. The *second* is, that the confusion and darkness resting upon so great a part of the past and present peculiarities of the surrounding tribes, call for the greatest vigilance in eliciting, combining, arranging and treasuring up facts, developing either their manners or religion, on the part of those laboring among them. By accounts which we receive from different points of our missions, several things in the condition and circumstances of

the natives, conspire to render this a peculiarly auspicious period for introducing the gospel among them, and forming a more correct and satisfactory acquaintance with whatever would be interesting to the Christian church.

1st. For some one or two hundred miles in the rear of us, those devastating wars, which once raged with such relentless fury, are at an end—at least for the present. And we have reason to hope that they are finally so; as many of the causes contributing to them are wholly removed, or have experienced a great diminution of influence. A depreciation of the influence of *slavers*, has not only made war become more a “strange work” among the native tribes, but also leveled many obstacles to the introduction of the scriptures, and the triumphant and universal reign of Messiah. The interposition of the colonies in calming down the irritability of the chiefs, or of directing it to sources of recompence more within the bounds of christianized humanity than those they formerly addressed—and the superior advantages of milder measures, as seen and felt by them, all increase the influence exerted in these colonial interpositions. This prepares, and in many cases keeps open the way of the Christian teacher, where otherwise it might, and probably would, have been closed up for years to come—perhaps for scores of years. As it is, every desirable point which the church is able immediately to occupy and provide for, is accessible and safe.

2d. Christian teachers and missionaries, are *anxiously desired and repeatedly asked* for by the chiefs of the tribes. The rumor of war, its preparation and tumult, now no longer, as once they did, keep them in a state of perpetual trepidation; they have time given them for reflection

and casting about—for observing the operation and effect of measures and influences acting either upon their own particular clan or others with which political relations, friendship or hatred, or it may be report only, has made them acquainted. It ought not to be supposed that a system of measures, to them so novel and peculiar, could escape the narrow scrutiny of the most thoughtful and far-seeing among them, in all those points in which Christianity as a *system* is open to the inspection of persons, by habit and association, educated like these people. Through some of the mediums above spoken of—Christianity, as seen in the Christian colonies and their government established on this coast, or in the character and effect of missionary labors designed to meliorate their condition—the native African has contemplated these organizations, as far as possible, analyzed the systems, and determined their result upon his tribe and posterity. He has his opinion. His whole view may have been circumscribed indeed, his analysis imperfect, and his conclusions proportionally erroneous. But nevertheless he must be allowed to entertain them: and if they lead him, from whatever motive, to invite the Christian missionary to his town, to commit to his care the rising generation for the purpose of instruction, and to afford him the opportunity of telling to the adult population the story of the Cross and welcoming sinners to Christ, the opening is to be quickly and cheerfully entered into, without either waiting for or *desiring*, so far as an entrance upon the work is concerned, correcter opinions in the mind of the chief.

The effect of these godly labors may be soon realized. An interest may be awakened in different quarters, and souls converted to God. But if this should *not* be so, if pecuni-

ary or political interest should, in after time, appear to have been the chief's impelling concern more than any thing else, ought such a discovery to create discouragement? ought an abandonment of the post to be thought of for such a cause? is not the same true of thousands of rulers in Christendom where Christians labor and have labored for years? As long as the young are accessible, and no prohibition obtains to instructing the adults, ought we not the rather to thank God and take courage, though no conversions can with safety be reported? We repeat it, if it be any advantage to have the way opened to the heathen, and their repeated and no doubt sincere invitation to enter into it; these facilities so far as this coast is concerned, *now* present themselves to be availed of by the friends of Christian Missions. The *duty* of the church in this important crisis, I will not attempt to argue.

3d. To whatever use the chiefs purpose turning the residence of Christian teachers among them—whether they expect greater security from the attacks of other tribes, or like the covetous Felix, hope “that money” will be “given” them, and their coffers filled—whatever may be their intention, they no doubt have *entire confidence in the goodness of the intentions and sincerity of the professions of the missionary*. Impropropriety of conduct on the part of some one or two, may, in a few instances, have been destructive of this confidence for a while. But, as a general thing, we believe this remark is strictly true. They appear to have come to this conclusion, that whatever may be the state of feeling between themselves and their neighbors for the time being, the true “God-man” is one that can be safely trusted among them.

4th. There is a great *desire every*

where manifested to learn the English language. This desire annually and greatly augments the number of those who are able to converse intelligibly in this wide-spreading vehicle of human thought. The Latin and Greek languages in any age, have not been more ardently sought acquaintance with, than the natives almost universally seek, to use their own words, “to larn Inglis.” It is true, they are not ambitious of proceeding very far: but then this extensively prevailing *wish*, may be turned to good account by the church;—it will open many an avenue, bring to the school many a choice little lad, and fix many a mind intently upon other subjects of knowledge and reflection, for the sake of acquiring some acquaintance with this *one*. Whatever this may not be to others, to us it is a subject of gratulation and encouragement, that this people so long benighted, and wandering in the bottomless and inextricable mazes of superstition and error, should, with such anxiety and universality, desire, seek to know something about a language the most easy to be taught them, and at the same time one which when once acquired, will open to their research at once every thing within the circle of knowledge either human or divine. This one circumstance will give acceptance to the Christian School Teacher, will cheer his lonely labors in the places of his appointment, and in the end impart no doubt a peculiar character to the results of his toil.

5th. The rising generation present the most hopeful subjects for missionary operation. To the grown up population the gospel may and ought to be proclaimed, many of whom it is to be expected will hear and be converted. But their habits are too permanently fixed, and many of their prejudices too deeply rooted to undergo subsequently any material

change. Considering the radical and legitimate revolutions in the most important particulars, contemplated in the establishment of Christian institutions in a country, the rising generation are the promise and hope of the church. In every community, civilization and Christianity too, justly place great reliance upon the intellectual and moral condition of its *females*. Their silent but powerful influence pervades all orders of society, is adequate to the greatest transformations, and may be regarded as the palladium of its morals. Where their character is not sufficiently high and holy to impart a wholesome state of moral feeling throughout society, commencing in the family circle, and ramifying itself into all the different associations and civilities of life; giving acceptability and permanency to what is good, and frowning from practice and from view whatever is bad;—the statesman, the moralist and the divine, have no apprehensions of coming evil, of swiftly approaching decay and dissolution, that may not most reasonably be indulged—the foundations of society cannot be regarded as secure whatever other bulwarks it may possess. If we are correct in our conclusions upon this subject, and we take it we are upon the general admission of enlightened nations, then it follows, most indisputably, that would the church place the institutions of Christianity upon the footing they wish, and the footing they require to give them durability and effect in the frame-work of society, *particular attention in securing to their schools, during the years of minority, a competent number of girl children, is all important.*

Now, let it be understood that these are much more difficult of being obtained for a *suitable length of time* than boys. They are a part of the family for which, at any time

when a suitor may think proper to make advances, (which is any time after their birth,) money is by the law of custom always realized, or the espousal engagements cannot be entered into, much less nuptials celebrated. It is the father's "*dowry*," of which Shechem and Hamor offered the patriarch Jacob and the brethren of Dinah "never so much—and a gift," for the daughter and sister. To this general rule, as to all others, there are exceptions; as for instance, where a man is either unable to pay the dowry, or does not choose for some reason to do it. In that case, be it remembered, she stays with him only so long as she thinks proper. If she gets displeased she can go back to her father. Or if her father, without any complaint on her part, wishes to do so, he can take her from her temporary husband at any time, and he has no means of redress but what tame acquiescence affords him. But if the *dowry* money be paid, she inalienably belongs to her husband.

We doubt not but that friendship or self-interest would give or lend to our mission schools a number of girls. The custom of the country, however, would allow us to keep them only so long as either *they* chose to stay, or their *relations* chose to have them—their pleasure or the pleasure of their friends being the only *bond*. Who in their senses would run the risk, and be at the *expense* of feeding, clothing, and attending to children, to the parents of whom a religious education could supply no motive, and whose continuance at the school was entirely dependent upon that mutable creature, *human pleasure*? No, no: we take the ground that *until a good supply of native agency is raised up*, the girls at our schools must be at our command until they are eighteen to twenty years old—long enough to

have accomplished our purpose—when their habits will have been fully formed. They must not be liable to be taken from us whenever a father wishes to give them in marriage or a mother to put them into the “*devil-bush*.” Then it follows *we* must *pay* the “*dowry*,” instead of the intended husband. In so doing *only*, can we secure his inalienable rights, to be used in such manner, and for such time as may be thought proper. Without it, our hold on them, like his where he does not give the “*dowry*,” will be merely *nominal*, and unbecoming the pains, expense, and objects of our schools. With all the boys we have on our school lists, we cannot muster ten girls secured to the mission with any certainty of their stay. And I am not sure that we have that number in any way. Here we submit this question, asking, what is the duty of the church in reference to it?

In the way we recommend, they can be had in almost any numbers. From different tribes they can be brought together and educated for the purposes we have in view. They will come *cheerfully* too. They are *glad* to come. And one reason why we cannot well get them otherwise is, their parents know that when they have lived with us a little while there is no getting them back but by *constraining* them. This is acknowledged: so that the idea of “filling the land with weeping, tearing children from their parents,” is something never seen, never thought of, and exists in *our* operations—whatever may be seen in the southern States—nowhere but in the *imagination*.

The situation of these children at their homes, if they may properly be said to have any home, is the most wretched that can be conceived of. They are in a state of perfect nudity, and for a large portion of the year they exist, in many cases, rather upon

what they can pick up about from the scanty leavings after older ones are done, snails, crustaceous animals on the sea-shore, grubs, and worms even, than from anything like a regular provision on the part of their friends. As a general thing, domestic ties are extremely slender and fragile. Family government, where it exists at all, exists only as the creature of superstition, and serves to perpetuate it. It is known that under the reign of heathenism, *woman* is the drudge, rather than the companion of man, and the sport of his dominant passions. At present, say our brethren stationed in the interior, the wars which have been fiercely waged far back in the country beyond them, have been the occasion of the loss of liberty and the loss of life to a great many. Such of the captives taken in these wars, as are either incapable of travelling, or not saleable in market, either foreign or domestic, are immediately put to death. While those who will answer both these purposes are taken off for sale. The sum of eighteen or twenty dollars would wrest from the hand of cruel owners—from the merciless application of the slave whip—from the clutches of some fiendish Spaniard—from suffocation and death on the Atlantic, or from *slavery for life*, in some foreign country—one little girl, whom education, a knowledge of civilized housewifery, and Christianity, would exalt into a great blessing to herself and the cause of Christ. As often as you, in the expenditure, multiply the amount paid for *one*, you multiply the instrumentality, and, in all probability, proportionally augment both the aggressive and conservative power of the Christian church. Let it not be asserted in this case either, that when they are made to understand the objects of the missionary, there would be any reluctance on their part to come under his kind guardian-

ship; no, judging from other cases within our recollection, they would regard him and cleave to him as to an only friend. As an example, we have a little *boy* in our own family, who with three others of about the same age, (say eight years old,) was rescued from the hand of slavers, brought to the colony, and taken under the care of the authorities, to be properly apprenticed till twenty-one years of age—not as a slave—for in this colony we have none. After living several weeks in our family, before taking his indentures from the clerk's office, we were anxious to know whether he preferred a home with us to one in the country, wherever he might find it, the place from which they came in the country not being definitely known. Nothing could induce him to tell another boy who made the inquiries, that he preferred to go into the country again. This feeling is general under good treatment, and where it is not good, the authorities may and ought to interfere for their rescue.

We say then that taking into view the condition, government and objects of the domestic relations of the tribes—the probability that there will be or can be little improvement until the condition of females in society is improved, and the great blessing it would be to them and their people to be intellectually and morally elevated, that *no objection*, either from

reason or divine revelation, against taking them in the manner above named, (that is, by paying the “*dowry*,” with their and their parents' consent,) can be preferred:—but, that thus taking them into our mission schools, there to be retained, educated and Christianized—not for any private purpose or interest whatever, but to qualify them for being *examples and teachers to their own people, to reform society, and to give permanency and power to the institutions of Christianity, is consistent with both*. We further affirm, that the redemption of captive slaves, should we ever find it necessary at any time in securing the objects of Christianity, not for the purpose of continuing them in slavery, but setting them immediately at liberty, making them happy, and making them useful, not to those redeeming them, but to their people and the church of Christ; is a principle of procedure, against which does not lie one doctrine of Holy Writ or tendency in the Divine administration.

Those who can feel that of the above, either the one or the other, symbolizes *slavery*, must be influenced by a most sublimated philanthropy. They have obviously shot by the regions of *scriptural* benevolence into the other of Ultraism, where we have not the slightest inclination to follow them.

More anon.—*Africa's Luminary*.

The Interior of Africa.

THIS is yet almost a *terra incognita*. We know Europe pretty thoroughly. Asia has been traversed in all its length by civilized travellers. With the geography of America we may call ourselves familiar. But how little do we know of the vast continent which lies almost wholly within the tropics, and

of which the greater part seems shut up as effectually against the advance of civilization as if it were upon another planet! Indeed the “*mountains of the moon*” would be subject to more accurate observation were they situated upon the satellite from which they derive their name. The efforts of civilized travellers have

been for centuries directed to the recesses of this continent, yet four-fifths of it is blank upon our maps. Its whole centre is one broad unexplored region, and the information obtained by recent travellers is one of the most aggravating kind, showing us mines of wealth which it is impossible to work. Before giving the results of these discoveries, let us look upon Africa as the world has known it and as it may be familiar to most of our readers.—Egypt, an old and worn out country, in its antiquities one of the most interesting places on the continent, occupies a small portion of its northwestern border. The river Nile has been explored to its sources by Bruce and other travellers, who have given us some curious facts. The Barbary states occupy the northern portion bordering on the Mediterranean. South of this, and stretching from the Nile to the Atlantic, is the great desert of Zahara. Along the whole western coast are small establishments or factories for trade in slaves, gold-dust, ivory, palm oil, and other vegetable productions. This trade has been nearly monopolized by the English until lately, but now American enterprise has taken a large portion of it out of their hands. On this coast are the settlements of Sierra Leone and Liberia, established as colonies for emancipated slaves; but both, we have reason to believe, are in a wretched condition. The English possessions are at the Cape of Good Hope. On the eastern shore there are a number of independent sovereignties, which carry on a limited trade. The Imaum of Muscat is a prince of considerable liberality and enterprise. Quite recently, the English have made a settlement at Aden, near the mouth of the Red Sea. Having once obtained a foothold, they, English like, began to push about them, and one of their first discoveries was a river where

none was marked upon any chart, and up this they steamed three hundred miles without finding the least obstruction. Having now passed round this continent let us look into the interior. For half a century the English government have been expending lives and treasure in partial exploration. They have found that this whole tract of country is one of amazing fertility and beauty, abounding in gold, and all sorts of tropical vegetation. There are hundreds of woods, invaluable for dying and architectural purposes, not found in other portions of the world. Through it for thousands of miles sweeps a river, from three to six miles broad, with clear water, and of unsurpassed depth, flowing on at the rate of two or three miles an hour, without rock, shoal or snag, to interrupt its navigation. Other rivers pour into this, tributary waters of such volume as must have required hundreds of miles to be collected, yet they seem scarcely to enlarge it. This river pours its water into the Atlantic, through the most magnificent delta in the world, consisting perhaps of a hundred mouths, extending probably five hundred miles along the coast, and mostly broad, deep, and navigable for steamboats. Upon this river are scattered cities, some of which are estimated to contain a million of inhabitants, and the whole country teems with a dense population. Far in the interior, in the very heart of this continent, is a nation in an advanced state of civilization. The grandeur and beauty of portions of the country through which the Niger makes its sweeping circuit, are indistinguishable. In many places its banks rise boldly a thousand feet, thickly covered with the richest vegetation of tropical climes.—But all this vast and sublime country, this scene of rich fertility and romantic beauty, is apparently shut out forever from the rest of the world. It

is the negro's sole possession. He need not fear the incursions of the white man there: for over this whole lovely country broods one dread malaria, and to the white man it is the "valley of the shadow of death." In expedition after expedition, sent out from the English ports on the island of Ascension, not one white man in ten has returned alive; all have fallen victims to this seemingly beautiful, but awful climate. It seems impossible for any Englishman to breathe that air. So dreadful is it,

so small the chance of life, that criminals in England have been offered pardon, on condition of volunteering in this service, more terrible than that of gathering the poison from the fabled Upas. This country, tempting as it is, can only be penetrated at the risk of life; and it is melancholy to think, that those who have given us even the meagre information that we have, did so at the sacrifice of their lives.—*Simmond's Colonial Gazette.*

Receipts of the American Colonization Society,

From the 23d September, to the 22d November, 1845.

NEW HAMPSHIRE.

By Dea. S. Tracy:	
Peterboro'—Rev. Abiel Abbot,	
\$3 50, R. Washburn, \$3 50...	7 00
New Ipswich—E. Brown, \$1 50,	
George Barret, \$1, Mrs. D.	
Everet, \$2, H. Isaacs, \$1.....	5 50
Hollis—Edward Emerson.....	1 00
Nashua—T. W. Gilliss and Hon.	
E. Parker, 2d instalment on life	
membership, each \$5, Ziba	
Gray, \$2, J. Crombie, \$1 50..	13 50
Amherst—B. B. David, \$3 50, A.	
Wallace, Esq., \$1.....	4 50
Mount Auburn—Dea. J. A. Star-	
rett, \$2, N. Bruce, \$1 50.....	3 50
Francesstown—Daniel Fuller, jr.,	
M. W. Eaton, Thomas B. Brad-	
ford, each \$2, J. Follensbie, D.	
T. Eaton, W. Parker, Rev. J.	
McGee, each \$1, Wm. Bixley,	
to complete life-membership,	
\$10, Miss Mary Starret, 50 cts.,	
Hon. T. Brown, \$2 50, cash,	
7 cts.....	23 06
Bedford—Dea. S. McQueston...	1 50
Gilmantown—Dea. A. Mack, \$1,	
Rev. Charles Tenney, \$3, Mrs.	
S. T. Hale, \$2, H. W. Peaslee,	
50 cts., Mrs. Moody, \$1.....	7 50
Bristol—Cash.....	12
Mereddith Bridge—J. T. Coffin,	
\$1, cash, 11 cts.....	1 11
	68 30

VERMONT.

East Rutland—Hon. S. Foote, \$1,	
J. E. Cheney, 50 cts., Jas. Ayres,	
50 cts., Mrs. Cheney, 25 cts.	2 25
West Rutland—Dea. Boardman,	
\$1, C. G. Boardman, 50 cts....	1 50

Dorset—Wm. Williams, 50 cts.,	
cash, 12 cts.....	62
Manchester—Cyrus Munson, \$1,	
cash, 50 cts., J. Burton, \$3 50.	5 00
Bennington—C. Ellingwood, \$1,	
Dr. N. Fisk, \$1.....	2 00
Brattleboro'—John Loreman, 1	
cent, E. Seymour, \$3.....	3 01
Castleton—Dr. J. Perkins, \$2,	
Rev. J. Steel, Dea. Higby,	
Eben Langdon, J. Adams, Col.	
Branch, C. Griswold and Dea.	
Dennison, each \$1, O. Root,	
Benj. F. Adams, S. Sherman,	
F. Parker, C. Spencer, E. J.	
Hallock, Hon. A. Warner, F.	
Griswold, A. Moulton, Har-	
ry Griswold and Thos. Griswold,	
each 50 cts., W. Humphrey	
and Peter Sylves, each 25 cts.,	
Thompson Griswold, 10 cts.,	
Cullen Griswold, 8 cts.....	15 15
Pittsford—T. F. Bryan, \$1, Hon.	
T. Hammond, \$2 50.....	3 50
Royalton—Dr. J. A. Denison, jr.,	
Mrs. J. A. Denison, \$1 each,	
D. Williams, Dea. Kinney, C.	
Skinner, E. Rix, Esq., R. K.	
Dewey, Harry Bingham, 50 cts.	
each.....	5 00
	38 06

MASSACHUSETTS.

Newburyport—Ladies' Col. Soci-	
ty, per Mrs. Harriet Sanborn, Tr.	50 00

PENNSYLVANIA.

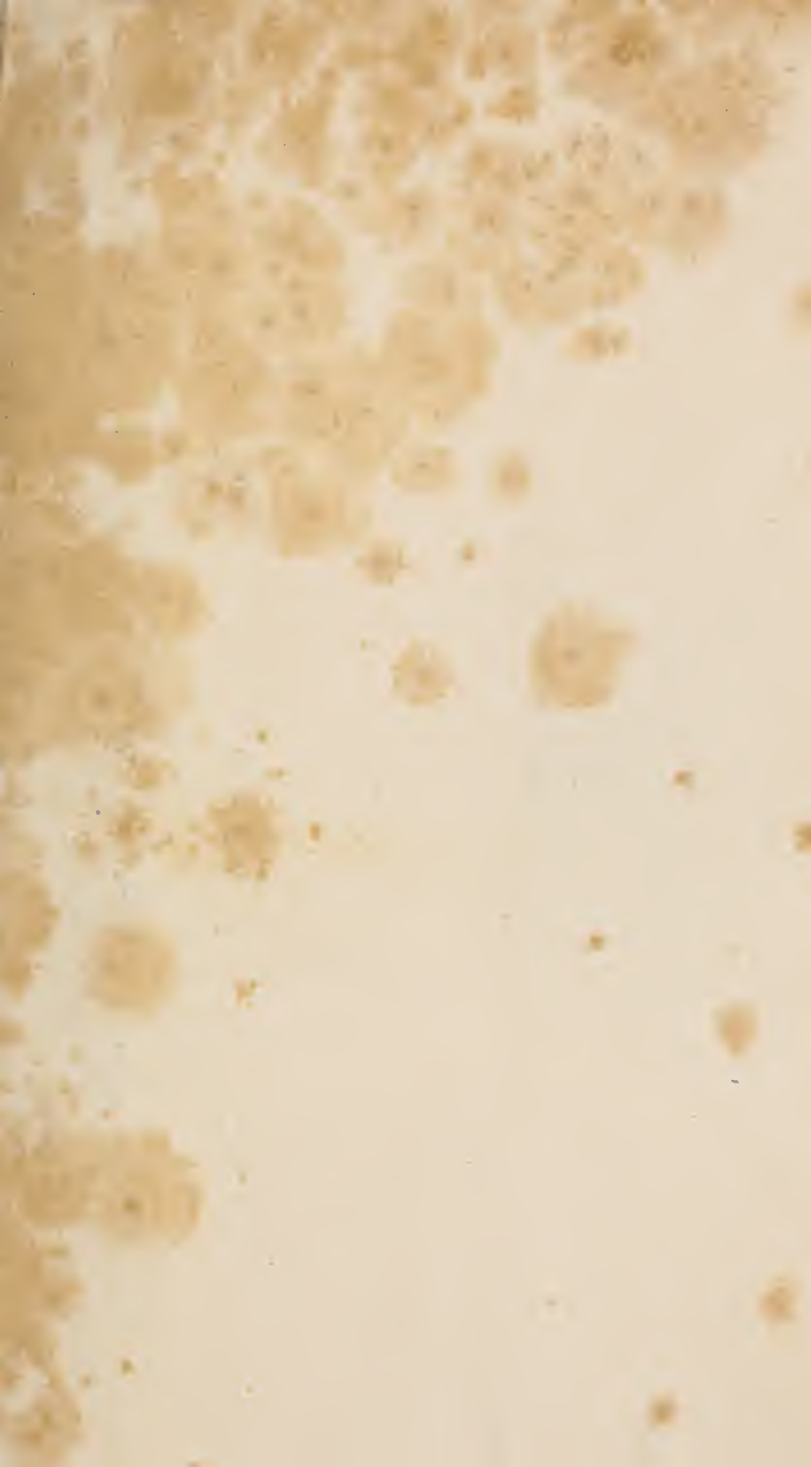
State Colonization Society.....	500 00
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VIRGINIA.

Lexington—Collection in Presby-	
terian Church—balance of con-	
tribution to constitute Major	

Jno. Alexander a life-member of the A. C. S. per J. W. Paine, Treasurer.....	18 00	Oct., '46, \$1 50, Rev. J. J. Abbott, to Jan., '47, \$1 50. <i>Castleton</i> —W. B. Colburn, Dea. E. Merrill, H. Griswold, Silas Hawkins, each \$1 50. <i>Pittsford</i> —Hon. T. Hammond, to Oct., '46, \$1 50. <i>Brandon</i> —Davenport & Warren, to July, '46, \$1 50. <i>Royalton</i> —Dea. Bates, to June, '46, \$1 50. <i>Westminster West</i> —Mrs. A. Hallot, to June, '46, \$1 50....	19 50
DIST. OF COLUMBIA.		<i>VIRGINIA</i> .— <i>Clarksburg</i> —M. Elfecher.....	5 00
<i>Alexandria</i> —Collection in first Presbyterian Church, \$39 05, Collection in St. Paul's Episcopal Church, \$9 18, per William Gregory & Co.....	48 23	<i>KENTUCKY</i> .— <i>Covington</i> —W. Ernst, to June, '45, \$2 25, P. S. Bush, to Sept., '45, \$1 50. <i>Burlington</i> —J. M. Preston, to Jan., '46, \$7. <i>May's Lick</i> —W. Hodge, to Sept., '44, \$9 12. <i>Bloomfield</i> —Dr. J. Bemiss, in full, \$3.....	22 87
<i>Washington</i> —Thomas Blagden, Esq., \$20, From sale of second-hand Phaeton, \$50.....	70 00	<i>OHIO</i> .—By C. W. James— <i>Oxford</i> —D. Christy, on account, \$5. <i>Andover</i> —J. F. Whetmore, on account, \$5. <i>Marion</i> —H. Peters, to 1st Jan., '43, \$2 50. <i>Cincinnati</i> —D. K. Esta, \$5 50, Thos. G. Gaylord, \$11 50, Augustus Moore, to Jan., '47, \$4 50, O. Fifield, to Jan., '46, \$2, H. Rockey, to April, '46, \$6, J. W. Shepherd, to Jan., '46, \$6, G. H. Hill, to Sept., '46, \$6, S. P. Bishop, to Jan., '46, \$2. <i>Dayton</i> —E. Edminson, to July, '45, \$3. <i>Xenia</i> —W. Roberts, on account, \$2. <i>Columbus</i> —J. Ridgway, to Jan., '46, \$2, J. W. Espee, to Jan., '46, \$3 50, R. Neil, to Jan., '46, \$2. <i>Wooster</i> —L. Cox, \$2 50. <i>Hudson</i> —C. Pitkin, on account, \$5. <i>Ohio City</i> —R. Lord, to Jan., '46, \$6. <i>Nelson</i> —J. G. Stevens, to Jan., '46, \$6. <i>Painsville</i> —J. A. Tracy, to Aug., '45, \$7 16. <i>Medina</i> —D. King, to Jan., '46, \$4. <i>Ashland</i> —L. Andrews, to Jan., '46, \$5 50. <i>Union</i> —D. H. Bishop, \$3.....	107 66
TENNESSEE.		<i>ILLINOIS</i> .—By Rev. J. B. Crist— <i>Mount Pulaski</i> —Jabez Capps..	4 00
<i>Farmington</i> —4th July collection, by Rev. Thomas J. Hall.....	3 00	<i>MISSOURI</i> .—By C. W. James— <i>St. Louis</i> —J. Spaulding, to Jan., '46, \$6, A. Gamble, in full, \$5, Dr. F. Knox, to Jan., '46, \$5, A. L. Mills, in full, \$10, Jos. Powell, to Jan., '46, \$12, Dr. H. L. Hoffman, for '43 and '44, \$4....	42 00
KENTUCKY.		Total Repository.....	249 15
By Rev. A. M. Cowan—on account of collections in Ky., (particulars in next No.).....	1,067 02	Total Contributions.....	1,862 61
Total Contributions.....	\$1,862 61	Aggregate Amount.....	\$2,111 76
FOR REPOSITORY.			
NEW HAMPSHIRE. —By Dea. S. Tracy— <i>Rindge</i> —S. L. Wilder, to March, '46, \$1 50. <i>Peterboro'</i> —H. F. Cogswell, Rev. A. Abbot, Rev. C. Cutler, and Gov. Steel, each \$1 50, Mark Wilder, to date, \$1, Reuben Washburn, to Sept., 1846, \$1 50. <i>New Ipswich</i> —Mrs. Wm. Ainsworth, for '44 & '45, \$3, E. Brown, for '45, \$1 50. <i>Hollis</i> —Cha's Whiting, for '45, \$1 50. <i>Nushua</i> —T. W. Gilliss, Stephen Kendrick, Dr. M. Eldridge, John Crombie, each \$1 50, Ziba Gray, to date, \$1 12. <i>Amherst</i> —Dr. M. Spaulding and B. B. David, for '45, each \$1 50. <i>Francetown</i> —Mrs. Ann Fuller, to July, '46, \$2, M. W. Eaton, Hon. E. Brown, each \$1 50, for '45. <i>Deering</i> —Russell Tubbs, Esq., to July, '46, \$1 50. <i>Hillsboro' Bridge</i> —Rev. J. Cummings, to Sept., '46, \$1 50. <i>Merimack</i> —Robert McGaw, to Oct., '46, \$3. <i>Bedford</i> —Dea. S. McQuestion, to May, '46, \$1 50. <i>Goffstown</i> —Rev. J. Willey, for '45, \$1 50. <i>West Boscovan</i> —Rev. Edward Buxton, to Jan., '46, \$2. <i>Franklin</i> —C. Garland, to Sept., '46, \$1 50. <i>Gilmantown</i> —Morrill Shepherd, to Sept., '46, \$1 50. <i>Concord</i> —N. H. Asylum for the Insane, to Sept., '46, \$1 50. <i>Bristol</i> —J. C. Bartlett, to Sept., '46, \$1 50.....	48 12		
VERMONT. — <i>West Rutland</i> —Rev. A. Walker, and Pratt & Morgan, each \$1 50. <i>Manchester</i> —J. Burton, to Oct., '46, \$1 50. <i>Bennington</i> —Wm. Haswell, to			

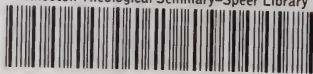




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